SS Culture

Volume Seven :

Christianity

Translated from Original SS Publications

SS Culture – Volume Seven :

Christianity

Translated from Original SS Publications

Copyright 2004 Preuss
Printed in USA

More Books Translated from the Third Reich Originals

#504 SS Man, Be Fruitful! ("Sieg der Waffe – Sieg des Kindes")
#505 Dr. Joseph Goebbels Total War Speech ("Wollt Ihr den totalen Krieg?")
#506 Aryan Portraits by famous SS Artist Wolfgang Willrich
#509 Race and Population: Pictures Speak!
#512 Adolf Hitler's Family Tree – The Untold Story of the Hitler Family (2nd edition) – *postwar book*
#530 SS Picture Book: River of Life
#531 Selected Quotations from Adolf Hitler's Mein Kampf
#542 Command and Obedience: SS Leadership Guide
#543 SS Defender against Bolshevism by Reichsführer-SS Heinrich Himmler
#544 Fallen for the Fatherland
#545 Adolf Hitler Speaks to His Youth
#546 An American Sees the New Germany
#547 SS Culture – Twelve Volumes
#548 Attack against the National Socialist Worldview
#549 Soldiers against Death and the Devil
#560 The SS Calls You!
#561 You and Your Folk
#562 My Part in Germany's Fight by Dr. Joseph Goebbels
#563 SS Guidelines for Adolf Hitler's Birthday
#564 Looking East: Germany beyond the Vistula
#565 Germanic Volunteers of the Waffen-SS
#566 Hitler: Bungling Amateur or Military Genius? – *postwar book*
#567 Germany Reborn
#568 The Reich Government
#569 The New Germany Desires Work and Peace
#570 Positive Christianity in the Third Reich
#571 The Programme of the NSDAP
#575 Hitler's Great Military Parade
#576 Thirty War Articles for the German Folk
#577 The War Goal of World Plutocracy: Germany Must Die!
#578 The National Socialist Revolution and the S.A.
#579 Adolf Hitler: A Short Sketch of His Life
#580 Communism with the Mask Off *and* Bolshevism in Theory and Practice
#581 The Führer's Courage
#582 Germany's Hitler
#584 Courier Adolf Hitler: 1914-1918
#585 The SS Looks at America
#587 Reinhard Heydrich: The Ideal National Socialist
#588 Germanic Community
#589-A German Home Front: Volume One
#590-A Faith in Germany – Volume One: Verdun

Table of Contents

Introduction 5
"Soul Capture" 7
Attack against the Nordic Race-Soul 12
Faith 21
Rather to the Devil in Hell 24
Marked 29
"One Day You Will Have to Choose Between the Church and Germany" 33
The King's Judgment 37
Franz Faber's Speech 45

Introduction

SS Culture – Volume Seven: Christianity is translated from original SS publications. The articles are about the impact of the Christian church on Germanic man. They are arranged in the chronological order of the SS magazine issues where they appeared, ranging from volume three in 1937 to volume ten in 1944. The original illustrations are also included.

The Publisher
November 2004

Introduction

SS Culture — Volume Seven: Christianity is translated from original SS publications. The articles are about the impact of the Christian church on Germanic man. They are arranged in the chronological order of the SS magazine issues where they appeared, ranging from volume three in 1937 to volume ten in 1944. The original illustrations are also included.

The Publisher
November 2004

“Soul Capture...”

The Historical Development of the *Heiland* Poem (830 AD)

Ludwig “the Pious”is known to have, with downright furious Christian eagerness, done everything to wipe documents of Germanic culture from the face of the earth. That is how he earned the epithet “the Pious” *in the Roman sense*, for since Ludwig’s work of destruction, Rome has not stopped contrasting *Christian cultural peak against Germanic barbarism*. Yes, Rome’s mockery went so far as to derive the justification and obligation for the “mission” from the fact that Germandom languished in darkest superstition and lack of culture, and first had to be saved into a Roman-Christian “state of grace”.

Centuries before Ludwig, a poetry had already existed in the Germanic region, namely the Heroes Song, the praise of women as well as customary slogans. This Germanic poetry, however, was exclusively passed down by word of mouth; above all, the heroic songs were the intellectual property of the young men of the tribe.

Just as, for example, we have remnants of Nordic sailor sagas in the *Odyssey*, we find extremely ancient Germanic wisdom in the *Edda* collection at a later time. In the Hildebrandslied we encounter remnants of the old Germanic honor order, and in the Nibelunglied we witness the praise of loyalty to man. Down to the present day we find in peasant custom nurtured saying wisdom of Germanic origin, passed down verbally.

The whole Germanic region is interwoven with poetry about experiences, with praise of the strong and the beautiful. So, too, has world literature down to the present day been largely determined by poets with Nordic spiritual bearing. Ludwig’s time was no exception. Rather, Ludwig realized that nothing would be as suited for his Christianization plans as a Christian

heroic song. He thus gave the assignment to a poetically talented priest of Germanic descent to create a heroic poetry that, in place of the "heathen heroic songs", should move the souls and hearts of the people of the Germanic region, and he hoped to thereby achieve a spiritual inclination to the cross among the Germanic people who still inwardly rejected Christianity. *For Ludwig, the Heliand is purely poetry as a means. It is known that he even intended to pour the entire Bible into the form of a heroic poem.*

"By coincidence", in the year 1894, fragments of the Germanic rewritten first book of Moses, so-called Genesis, the history of creation, were "found" in the Vatican, among other things.

We can only smile when we read there how the Jews under Moses' leadership are portrayed as a heroic folk with typically Germanic spiritual bearing, how they fight bravely, how they treat their enemies nobly, and how they proudly stride toward rule over the earth promised them by Jehovah. The Heliand poem appeared around the year 830 AD. The cleric assigned the composition took the language and form from the verbally passed down, popular heroes song.

So even today, when reading the Heiland, we feel a proud joy in the height of Germanic poetry and the purity of form, and are only disappointed that this so beautiful and powerful poem praises a non-Germanic hero.

Still, we can thank Ludwig "the Pious", that along the detour of the Heliand, we can still get a – even if distorted – picture of the spiritual height of Germanic man.

The Heliand brings in a great panorama of the life and death of the Nezarener Jesus, destined to be the son of God of eternity. None of the four gospels, which contradict each other, serve the author as the theological basis, rather a so-called gospel harmony, that means a mosaic readily constructed from all four gospels of the earthly life conduct of the son of god.

Thus it is not surprising when the figure of Jesus of Nazareth appears much more unified and resolute to the reader of the Heliand than to the reader of the original text of the Bible. The

author's talent can also be credited that the figure of Christ is downright sympathetic; he is, after all, portrayed as a mighty master, the team leader, the great blonde fighter for the Reich. The figure appears to have come from a single mold and has none of the contradictions of the Bible, which at one place portray Jesus of Nazareth as the gentle lamb and at another place as the avenging world judge who has come "to light a fire" with the words, "What more would I want, for it already burns?"

The attempt to apply the Germanic soul-language as foundation to a heroic song to Jesus of Nazareth is so successful for the writer, that even the whole atmosphere around Christ has been Germanized. The apostles of Jesus of Nazareth become Germanic nobles. *All oriental features are consciously purged out*; for example, it seems to come from itself that even the Bible's not exactly refined attitude toward women is replaced with Germanic politeness toward woman.

Women in the surroundings of Jesus of Nazareth – as well as all women under the influence of the apostles, who are glorified as a "heroic community" – are portrayed as beautiful and majestic. One cannot, of course, shout at such women, as happens in the Bible, rather the language of the Heliand apostles, especially when directed toward Canaanite woman as is the case here, must be kind and helpful. The high song of manly loyalty toward the team leader, the main content of early Germanic poetry, is cleverly fit into the Heliand written for a purpose. The cowardly betrayal by Petrus, who in the Heliand is promoted to "the best dagger" and "the quickest swordsman", thus becomes through higher purpose a glorified deed, from the Lord in Heaven's eternal providence, in order to praise the hero Christ as an extraordinary, lonely and obedient personality. Especially in this totally falsified betrayal scene of Petrus, the clever tactic of the soul catcher is recognizable, for Germanic man would not only have unable to understand the biblical original Petrus, rather he would have strongly resisted accepting such an apostle as a good example. Beyond that, Germanic man would have drawn conclusions from Petrus' betrayal about

the personality of Jesus of Nazareth, who wanted to build on the "rock" of Petrus. One should compare the gospels of the New Testament, insofar as they portray the bearing of the apostle toward their master, with the position of the Heliand apostles:

Thomas, advanced the first-rate man:
"Let us not scold his action", spoke the loyal fellow,
"Or resist his will, rather stay with
Him,
Tolerate with the master: that is the follower's
Glory,
That he firmly stands at his ruler's side
And steadfastly dies with him. Stand all of us
With him,
Follow his journey, allow freedom and life to
Be of little value to us, when we amid the folk
Fall with him, the dear master: then we
Long have
Among good men, glory after death." So became the
Apostles of Christ,
The noble-born, united in purpose
Obedient to the will of the master.

This makes it clear to recognize, how in the purpose-oriented poem the heart of Germanic man is supposed to be captured, leaving behind biblical accuracy.

The bourgeois literature history observation has never held it necessary to examine precisely these questions, rather been satisfied to note the "objective" beauty of the Heliand poem.

So far do German sensitivities suppress oriental concept, that the mercifully meant refreshment that the man of Nazareth on the cross receives with the vinegar-sponge is portrayed in the Heliand as an unprecedented mockery! For nobody could have handed vinegar water to a Germanic hero at his hour of death, on top of that in a sponge! *The other-worldly mood of the New Testament is totally pushed out by the nature-feeling and life-*

feeling of the Heliand, thus the religious tenent "do penance, for heaven is close", must make a retreat from the ethical will to improvement, to purification.

Ludwig "the Pious" was clever enough to know that what could not be achieved by the sword, could perhaps succeed through soul capture: to bring the people under the cross in order to then have more control over them in terms of political power!

Precisely in this attempt by Ludwig we recognize that he considered the Christianization of the north to be so politically important, that he believed himself justified in using political war tricks and in soul capture.

Down to the present day the attempts have not stopped to disguise the church's claim to political power with spiritual cloaking. One may consider, however, that Jewry is even then still Jewish, when one, for example, garnishes the stories of the Old Testament with Germanic expressions.

SS Leitheft, Year 3, Issue 3, July 1, 1937

Attack against the Nordic Race-Soul

***"For God, the Lord, it is a triumph,
if you do not vanish before him,
if you, instead of in the dust dully
kneeling, stand magnificently."***

Hebbel

Germanic Bearing was exemplary!

The Roman historian *Tacitus*, who lived around the year 100 AD, reports of Germanic man that he had not been falsified through marriage with other folks, rather was a unique, racially pure folk similar only to itself. We must proceed from this early historical time, if we want to gain a measure for the racial-spiritual uniqueness of our ancestors. Like all Nordic people, they distinguish themselves through a cool objectivity of thought and feeling, through a composed bearing, through daring and leadership spirit, through love of sport activity as well as a distinct sense for purity. The entirety of these characteristics bestows on its bearers that self-confidence and balance, which often so conspicuously distinguishes them from other races. *These and other traits of the Nordic race-soul, whose uniqueness had been shaped through millennia of hard selection on the plains of Northern Germany, Denmark and Southern Sweden, would – along with the corresponding racial body condition – have remained unchanged in our folk down to the present day, if racially alien forces had not again and again influenced the body and soul of Germans.*

The attacks against the uniqueness of a race-soul can be di-

vided into two groups: those of intellectual-psychological kind, and in others, which change the gene pool. Both may appear equally dangerous; however, the intellectual-psychological is the lesser evil, because each new growing generation presents the possibility to again remove the alien veneer, whereas *the alien genes* that enter the folk-body through mixture with other races can only be removed again in the course of many successive generations. Hence *race-mixture is the worst attack against the physical-psychological structure of a race.*

Intellectual-Psychological Alienation.

Among the *intellectual-psychological influences*, distinctions must be made. Already in prehistory, races and folks had contact with their neighbors and, aside from objects of all kinds, also exchanged intellectual values. This exchange has at all times had a stimulating and fertilizing effect on cultural development, as long as the recipient was strong enough to process the foreign object in such a way as to make it his own. So we have also received foreign influences from our neighbors, already in prehistory, but at the same time Germanized them, so that their origin is generally only recognizable to the trained researcher and sometimes not even to him. A threatening turn only arises if *the foreign element overgrows the native element*. Such an intellectual-psychological alienation must then cause a disturbance of the inner balance of the race-soul and may be able to impress on entire ages the stamp of unrest.

Resistance Forces.

Naturally, however, healthy and vital Nordic folks of Nordic race possess *natural resistance forces*, which initially hold off the danger of a physical as well as of an intellectual-psychological alienation. These resistance forces lie in Nordic

marriage law, which does not allow unions with the blood-alien, or however, where it occurs, do not accept the resultant offspring into the blood community of freemen and nobles, as well as in all the inherited custom, which accompanies the whole life of the folk-comrades and protects the treasure of sacred inheritance against the influences of alien spirit. Since these customs also encompass marriage law, body and soul of Nordic man was protected by it. Only when the attack was simultaneously launched against both, did a serious danger emerge, which among the Nordic folks of antiquity led in relatively short time to folkish decline.

When Germanic man, around the time of Christ, entered history, he faced in the west and in the south of his folk territory the Roman empire, which housed a mixture of the most diverse races and was only held together by a thin Nordic leader stratum. Old Roman-Nordic essence had already died out down to sparse remnants, so that valuable influences on the race-soul of the Northern folks were not to be directly expected from there; the spiritual culture of Nordic tendency set down in the writings of Roman antiquity did not have an effect until much later. So in the first centuries of collision, we see more rejection of alien essence than the opposite.

Effect on Christianity.

This situation changed, however, as *Christianity* gradually won more and more influence over our ancestors. *It did not just bring them an essentially alien world that caused a revolution in thought and feeling, rather it also simultaneously undermined with its teaching of the equality of people the racial structure of a folk, which indeed treated its racially-alien prisoners-of-war quite humanely, but – as bondsmen without freedom – fundamentally kept apart from the blood community of the freemen, who formed the actual folk.* At the moment that a bridge was erected here, began the *race-mixture*, and its unre-

strained expansion to all sundry races that turned our German folk into a mixed-folk, in which the Nordic blood portion is today only about 50% of the whole, so that we must now seek means to strengthen it again. How great was once the contrast between the church's view, which allowed marital union between freeman and subjects and hence promoted race-mixture, and the old inherited Germanic view, is shown that among most Germanic tribes marriage between freeman and bondsmen was punishable with death, or at least the child from such a union "of the more wicked hand" followed and was hence excluded from the blood community of the free. *At the same time, the primarily other-worldly directed gaze of Christianity turned the eye so far away from the health and beauty of the body, so that these for the condition of a folk so important characteristics to a considerable degree, leastwise among the people standing most strongly under religious influence, lost their value in terms of selection.* Further, the racial-health promoting physical exercises and competitions of our weapon-happy ancestors were replaced by pessimistic penitence exercises and castigations, which had different racial origins than the readiness of the Germanic warrior to willingly endure pain and deprivation in the struggle for honor and freedom.

Revaluation of Woman and Marriage.

Since Christianity had emerged in the distant orient, it had to – despite the Nordic influences it had absorbed from Persia and Greece – also stand in substantial opposition to the *moral feelings* of our ancestors. That demonstrates itself above all in the valuation of the *woman*, in whom Germanic man, according to the report of Tacitus, viewed something sacred and prophetic, whereas the church thought essentially differently. The church father Tertullian (around 200 AD) called woman the door of the devil, the church father and saint Chrysostomus (around 400 AD) the enemy of friendship, a punishment that

the man cannot escape, a "with color whitewashed evil of nature". A Frankish church assembly considered in all seriousness whether the term human could be applied to woman. In the year 1189 Jews and women were prohibited to attend the coronation of King Richard of England, because they were under suspicion of witchcraft. The witchcraft hysteria fed by the church, which already started to spark at the time of the Karolinger, assumed ever more drastic forms in the later Middle Ages and led to one of the most humiliating treatments of woman such as has at all times been unendurable to healthy Nordic feeling.

Fundamentally different was also the judgment of *marriage*. For Germanic man, it was a God-willed institution protected by sacred customs, which guaranteed the enduring survival of the clans and hence of the folk community. For the apostle Paulus, according to Corinthians I, it appeared a kind of protective measure to guard against something worse. Even if later in the course of German history devout Christians, from their Nordic nature, developed views of marriage that did not run counter to Germanic moral feeling, the basic opposition has nonetheless never been eliminated, because the words of the Bible, especially as set forth in ther writings of Paulus, cannot be given any other meaning. A result of the lower valuation of marriage was the demand for the clergy not to marry and the founding of cloisters for monks and nuns. These measures led not only to a wider extent to a confusion of moral concepts, rather also produced again and again manifestations of deformity, whose renewed discovery has precisely today aroused such painful attention.

Disruption of Law and Custom.

In jurisprudence as well, the old inherited views were loosened. The old Germanic clan constitution already dissolved during the conversion period, aside from the praiseworthy ex-

ception of the Dithmarsian clan federations, who still held a long time and were violently suppressed only around the turn from the Middle Ages to the later age. Since the High Middle Ages late Roman law was also gradually introduced among us, which had inflicted severe wounds on our Nordic feeling of law and only in our time has again been pushed back step by step. The German peasant wars are not in small measure to be understood as a rebellion against the alien law teachings. The in the Nordic race especially unique rootedness in home soil also suffered damage. The word home and its derivations like homeland, home-bred, homelike with its powerful emphasis of feeling are unique in the Germanic languages and cannot be translated into foreign ones. When the folk wandering tore Germanic man from his old homeland, he could no longer put down roots under the influence of Christianity, because the new doctrine considered this earthly world just a temporary place for the immortal soul, whose most important task was to strive for the heavenly homeland. Admittedly, this contradiction was bridged over by patriotic German men who were devout Christians; but the separation of the worldly from the other-worldly and their different valuation, remains a principle of Christianity which is alien to the nature of German man.

The Attack against Instinct and Healthy Human Reason.

Furthermore, in the sphere of *science*, an early and gradually increasing opposition developed between faith and research, which even today has not been overcome, above all among scientists standing under church influence. *Since the traditions of the Bible not seldom contradicted the inescapable knowledge of human reason, in the Middle Ages one invented the embarrassed solution of the "twofold truth", whereby, however, the theological truth outranked the philosophical truth.* In the Age of the Reformation the church even resorted to burning people

who thought differently, as shown – among many others – by Giordano Bruno's example, and also by Galilei, who barely escaped, when he proposed that the earth orbits the sun.

"Faith" Inhibits Knowledge of the Holy Order.

It becomes clear that the most sensitive of all value spheres, *religio*n, was most vulnerable to the danger of alien influences, although precisely here again the strongest resistance made itself felt and the Germanic way of religious thought eventually modified Christianity to a not small extent. The main opposition between Nordic and oriental view lies in that for oriental man, religion to a large extent is the *faith in specific doctrines*, whereas for Nordic man it means a *spiritual bearing*, that in thought and action feels bound and obligated to eternal powers. Therefore, the German has in his mother tongue no word for the for him alien concept of "religion", which is taken from the Latin, while he calls the religious bearing characteristic to him *"piety"*. That during the conversion one or the other individual concepts of the old god faith disappeared – which was itself limited in time and space – is of less importance; more important, however, was the disruption of the old Nordic concept of the divine world order, in which Germanic man felt safe. Above all, along with Christianity came – as the curse of alien spirit – the religious *intolerance* into our folk and it has inflicted the most terrible devastations in the course of a thousand-year history. Furthermore, the doctrine of *original sin*, which had been totally incomprehensible to our free and nobly born ancestors, since their racial nature could appear to them to be as little the root of evil as the world protected by the gods, Mitgard – the garden of the middle – could have been suspicious. To produce this faith among the battle-loving and danger-loving Germanic man could probably not even have been achieved by the fates of the time of wandering, if the early covered simultaneous attack from all sides had not shaken the sure

instinct of its feeling itself. Only now could the peasant and warrior, whose soul, as *Professor Günther* so fitting expresses it, feels good in the world and in its body, turn into the man bowed by sin-consciousness, who yearns to escape from the misery of this world into a better world and wants to be saved from all earthly evil.

The Struggle for a New Unity.

The entirety of these influences on the uniqueness of the Nordic soul in combination with race-mixture pushed Germanic man off the course of development that he had, unerring and self-confident, walked for millennia, and caused a revaluation of his most important values. However, since a healthy racial core nonetheless remained, the Nordic race-soul never died completely, rather strove again and again - even if amid mighty setbacks, such as the Thirty Years War produced – toward its natural life. The spiritual struggles of Meister Eckart, Martin Luther, Friedrich Nietzsche are stretches along the path to a renewal of Nordic essence from its deepest racial roots. Indeed, the dangers that threaten the Nordic race - as a result of the far advanced race-mixture and the too low birth rate of Nordic folks – are today perhaps more than ever before in its entire history, but we have above all one advantage over past eras: *the knowledge of the racial basis of all culture*. That presents us with the double *task*: to increase the portion of our folk's Nordic blood by increased birth rate and then to shape all its life expressions from Nordic spirit.

v. Hoff, SS-Staf.

SS Leitheft, Year 3, Issue 3, July 1, 1937

Whoever only works with whole soul, never errors. He does not need to split hairs, for no power is against him.

Hölderlin

SS Leitheft, Year 3, Issue 3, July 1, 1937

Faith

A world-view proves itself in times of great decisions. We are deeply convinced that the fighting strength of the German army is ultimately rooted in the German folk's strength of faith. Nordic man cannot live and cannot fight without faith. Precisely the length and severity of this war demand the indispensable backbone of the world-view. At the beginning of the war, we might have believed we could postpone spiritual matters. We had long been clear that the new ordering of Europe could only be triumphantly decided through the world-view superiority of National Socialism. Now, for the great number of our folk-comrades, religious concepts are overburdened and falsified through the ominous double-face that the church has given to the God experience of the German folk. The separation of God and world, of body and soul, of earthly and heavenly, has opened a chasm in all people with religious feeling, that has not led to a total sickening of the soul of European man only because – despite church and dogma – so much positive, healthy faith energy was present - especially in the European, Germanic center -, that the disease cells could each time, despite individual catastrophes, be suppressed, if they became a mortal threat to the folks.

We must defend ourselves in two directions: First against the church opponent, whose dogma systems have indeed been long overcome scientifically-philosophically, but whose following still largely consists of those fundamentally good Germans who live from those sacred Germanic values and customs which the church integrated into its orbit in time, and then against those contemporaries, who believe they can decipher the secret of life and evolution in the world purely rationally, and who - instead of the immeasurable creative energy of nature that creates thousandfold admirable secrets in the development of every new human life, in the orbit of stars and in the world of the atom – see technical processes and confuse the law and the

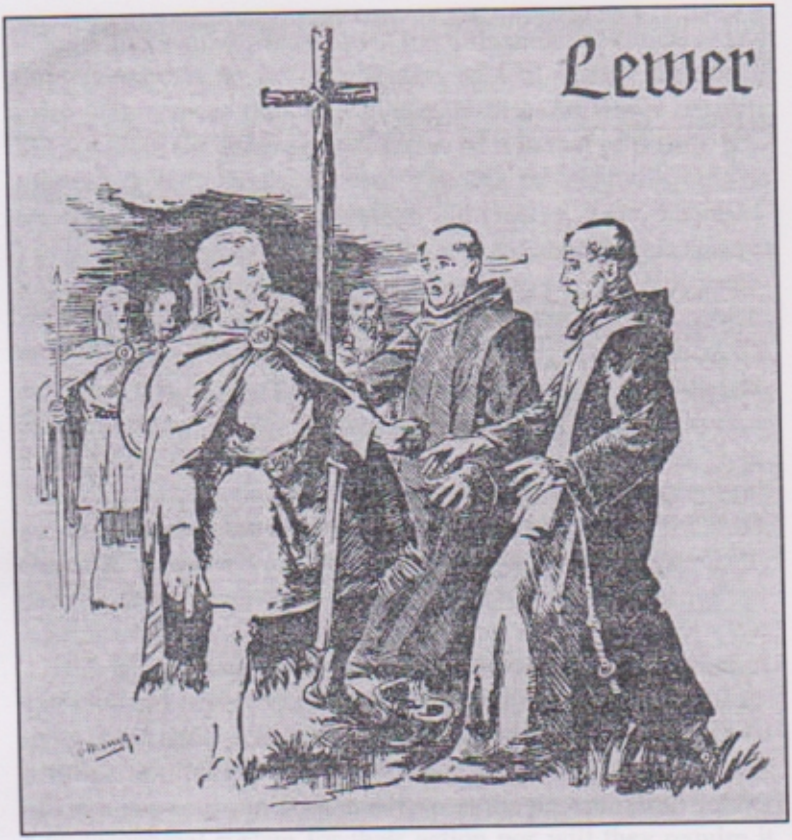
number that nature follows with the ultimately inexplicable and only religiously to be experienced ancient energy that itself rules within these things. It is certain that our whole creative life – be it in the sphere of sculpture, be it in that of poetry, philosophy or the natural sciences – moves for centuries outside the sphere of the church. Schiller and Goethe, Kant, Schopenhauer and Nietzsche have built their world outside this sphere. Even the churches themselves live, where they are still somewhat alive, from the Germanic, that means the timeless, which, even if covered and bent, is stuck inside them. There, where the daily bread is broken in reverence before creation, lives the old, pious meaning. There, where a master pursues his handiwork in loyalty and masterful perfection, the same meaning is alive. Our will for selection of the best is a demand that stems from the inner calling of Germanic man. God's voice is not dead. Our folk lives, where it creates the unique, where it heroically endures the unique, so to speak sure like a sleepwalker following this voice.

Faith is not fanciful surmise. It presupposes a bond to God. A conscious integration of our whole political and intellectual activity, our moral action, must spring from it, if we want to be justified to utter this word. Certainly, thousands and thousands of Germans act from faith and have in the past required neither a philosophical system for their action nor will they require it in the future: they act based on their conscience, which is the creator's eternal voice within man. This fact, however, does not elevate us over the necessity to clearly speak out and coherently portray what is just instinct and, stronger than before, the light-seeking will toward our own shaping of existence and its human obligations. The *SS Leitheft* issues want to give building blocks for that. This issue represents a beginning. What we need is a uniform overall view of the life-laws from which also emerge the moral norms for our action as individual. Much must still be said in the language of our time and under consideration of the psychological prerequisites under which we live. We are also very conscious of the imperfection of what can already be expressed. But greater than the difficulties is our

folk's need, especially now in war, for clarity and honest openness.

Gd.

SS Leitheft, Year 8, Issue 4, 1942



Rather to the Devil in Hell…

The autumn day slipped outward onto the misty expanse of the sea. The last light fell from the trees, and darkness already started its march across the land. The evening came moist and cold.

At the wide-open window of his king's hall stood Ratbold. Fire blazed in the chimney and cast its light onto the tall fig-

ure. Serious were the features in the sharp face, whose gaze lost itself in the foggy grey of the joyless evening.

The king remembered again the luck, joy and sorrow of the last days. Heavy responsibility rested on his shoulders. The lonely man held judgment over himself and his land, and he had to bear all the burden of the misfortune alone through the night.

The Battle at Wyk-de-Duerstede was lost. Coming generations will drivel about it as about all battles, will note the event like every event in war between folks. But they will never know what thoughts burned in the mind of the man who saw the blossom of his folk die before its time! They will never know how it broke his heart, when he swung the flashing sword over the heads of the blonde warriors who fought in the ranks of the enemy.

The Frisian king turned his head around and stared long into the fire. His hand rubbed his forehead. From the sea of flames emerged figures and placed themselves before his eyes. Was that truly the image of Asgisls? The dead king stood before him as if alive. Then he started a conversion with him: "You wanted to break hostility with friendship, when you allowed Willibrord, the cleric, into the land. You hoped he would keep his promise. The envoy of the foreign faith only sowed unrest and hatred. He has destroyed Friesland. Then I took the sword, called to war against the enemy who threatened the land's freedom. Friesland should be free, free like the light waves of the sea, free like the thunder, when it roars over the forests. – But too great was the enemy's number. The enemy has triumphed, hear, dead one, triumphed!"

Desperation spoke from his words.

"The tribe bleeds to death! Strength wanes, if tenfold stronger, because the master in Rome devotes ever new armies to the achievement of power, the enemy penetrates into our land to destroy the north's freedom!" - There was a long silence in the wide room.

Even more clearly did the dead king's image step before the hurting eye.

"I must preserve peace for the land, save the folk's life from foreign power. Yes, it should continue to sew fields and build, plant seed into fertile soil and protect the fields against the floods of the sea. Friesland should remain, the dikes should not sink!

"Yes, king, Friesland should live! Your goal was the same as mine. You tried to reconcile the enemy, when you saw that he came with superior force. I defiantly offered him the sword. Are we not both sons of the sea, sprouts of the same earth? Who had proven the homeland's native nature? Willibrord sings his song to you. The priests curse me, because I resisted them, when they came to befuddle my folk. But they agitated the Frankish army to enter the land and now reap the harvest of blood that flowed through our swords.

"Listen, Asgisl, I wish to follow your example from now on – if I can. The bishop of Sens is supposed to come to Friesland. I want to myself receive baptism! For Friesland must live!"

The king pulled the sword from the sheath, stepped into the firelight and held the blade into the light. The sword was still sharp, but it should not happen again that a small band of defiant warriors oppose a superior enemy force with weapon. For the sake of life, he was determined to offer peace. And the contempt with which he had despised the crucified god, sank in this hour of desperation.

* * * * *

It was supposed to become a victory of the cross, when the king of the Frisians, who had defied the teachings of the church for so long, received baptism from the hand of the bishop. Priest hands had prepared everything well, considered and calculating.

There lies the place which the bishop had selected for the baptism (there was a prayer house nowhere in Friesland, where one could have performed the sacred act); a bright morning fell upon the land. Men and women had gathered to witness the spectacle that the church offered. The wooden cross, erected by

the servants of the church, jutted high.

Willibrord, the bishop of Utrecht, along with his ally Wulfram von Sens and an entourage, arrived at the site. Quietly triumphant, Rome's envoys walked to the elevated place where the king's baptism was supposed to take place. Before all eyes, the baptism water was to be poured onto the king's head, and the folk would witness how the most defiant king would affirm the faith of the cross.

The neighing of steeds and the clap of hooves signalled his arrival. Next to him rode Grimoald, his daughter's husband. Warriors with spears and swords followed. When the king sprang from his horse and walked to the bishops, who had already taken position at the sides of the erected cross, the whole pride of the north glistened in his eyes. An unbroken warrior wanted to bow his head. His gaze rigidly went over the men and women, who stood silently in a circle as he stepped before the cross.

Wulfram, the bishop of Sens, now started to speak, far audible:

"In nomine patris et filii et spiritus sancti! See, it is a great time that nears over the representatives of God on earth. Kings and mighty lords begin to hear the message of salvation!"

With the fervor of the convertor, he called out the words.

"Men and women of Friesland, as your king today affirms the saviour, becomes Christian through the water of baptism, so should you, too, throw yourself at the feet of the almighty God, who sent his son to earth to purge your sin-guilt, too, and to save you from guilt and damnation!"

None of the bystanders understood the meaning of the words. The priests stood in the hairshirt cowls with humble, downward gazes behind the talking bishop. Armed Franks at right and left provided protection. The cross jutted overhead like a terrible threat.

Ratbod's eye wandered over to the bishop, stopped at the colorful talar, raised, met the unclear gaze of Rome's delegate, came back again and confirmed to him anew how different a king is from a priest. Behind the high forehead came a thought:

An insurmountable barrier separates the kings of Germania from the priests of Rome.

The bishop mixed Latin sentences into the baptism sermon. The words of the ceremony flew across the site like lost night birds and found nowhere the hearts of the listeners. Their effect was lost like the mist spread by the incense. The high point of the ceremony seemed past. Ratbod's eye surely and firmly mustered the band of his people, who like he himself lacked reverence.

The priest portrayed the blessedness of the baptised and painted the hell torments of the damned who did not want to listen to the word of the high priest in Rome. Now Wulfram of Sens turned to Ratbod himself:

"So take then, king, the water of baptism, so that you, freed from all sin, one day enter heaven with the flocks of the faithful, to sit at the right of all-knowing God from eternity to eternity, while all those go to hell who died without baptism!"

Ratbod's voice interrupted the talking bishop.

He asked in the language of his ancestors: "You have said, priest, I shall come into heaven, if I have myself baptised? Now tell me, priest, where are my parents, who are all dead and were not baptised?"

Horror swept through the ranks of the band of priests, because the sacred act had unexpectedly been interrupted. The bishop, completely in the fervor of the conversion, uttered the words:

"All of them are with the devil in hell, because they died as heathens!"

Then Radbod smashed the earthen pan basin with the sacred water, so that the pieces fell to the ground crashing. And he hurled his free word into the cleric's face:

"Then I wish to tell you, priest, I go rather to my parents to the devil in hell than with you priests to heaven!"

Gerhart Schinke

SS Leitheft, Year 8, Issue 4, 1942

Marked

I.

The Christian doctrine wants to break natural man. By what right it believes it must destroy and mutilate a work from the creator's hand, is not discernible to a reverent disposition. But that this happens, is a fact. You know the crooked head stance of the pious, the hypocrites and numerous pupils of Christian schools. That their soul is broken, is betrayed to you by their body. Their body is marked; for nature is truthful. A deformation of the soul is, in it, directly and simultaneously a deformation of the body. "Their neck is broken", this inner fate is proclaimed to you by the head bent down to the side and forward.

Let this example tell you that your posture is an expression of your character, yes, that it is this character itself, directly. If you have remained inwardly unbroken and straight, then you stand manly and upright. Your posture is proudly erect, straight and stiff. Your instinct tells you that the creator has bestowed on you along with the upright posture something very special, that he has created you not as an animal, rather as a human. Your dignity and natural nobility as a human is expressed in nothing more strongly than in your upright posture. You now know that at the same time this places a special obligation and responsibility upon you. You must not allow the straightness of your posture and hence of your character to be taken from you like those who are marked as inwardly and outwardly broken.

You now know, perhaps, what arrogant insolence lies in that demand to break the God-created form of natural man. That is no genuine humility. Behind this arrogance lies nothing other than the hate instinct of the inferior against the higher and naturally ennobled. Devalued, put down and destroyed should be that which one does possess oneself. The resentment, this upward directed hating by the inferior, is the root and the cause of that research for the breaking of natural man.

You, however, betray through your posture that you have manly and proudly disciplined your body and your soul. You are neither broken nor bent and hence artificially made the same as those who, on the basis of their natural inferiority, cannot do otherwise than to hate, put down and devalue everything that is high, noble and straight.

II.

Just like the breaking of natural man, so do the most pronounced representatives of the Christian faith pursue the deadening of inwardness, too. Vivacity and life joy, love and passion, the unprejudiced enjoyment of the natural and the beautiful, are in themselves already sinful; they must be suppressed and deadened. Once this has happened, then the man is robbed of the actuality in his soul. He has lost the deepest and innermost, which the creator has put inside him. Soulless, cold tool remains left, only executing will and servile reason; dead is disposition in its richness and in its fullness, dead is the innermost of the soul.

You know that the eye is the mirror of the soul. You notice that everyday, when you look into the bright, radiant, clear eyes of your children. And not that alone. The blood-filled freshness, the living softness and purity of their limbs and their skin is for you the bodily reflection of the cleanliness, the freshness and the bright lightness of their souls.

Do you now understand the odd image you encounter in those whose inwardness has been deadened? Their gaze is glassy and rigid, hollow and empty. Whatever you notice, is according to their variety - flickering insecurity or also fanatical coldness -, which is odd to you and chills you. You do not – like among your children at home – see clear, undisturbed water, deep and bright, radiant and open at the same time. Nature has here drawn a dark veil before the soul; for it mourns for the murder that was committed against its innermost. This is the

gaze of many sectarians and numerous former pupils from Christian schools as well as those who became the victims of Jesuit exercises. – And again: those who have lost their innermost through deadening, bear in their face that oddly pale and lifeless skin. Nature has doubled marked them. Their skin, too, no longer radiates in purity and morning freshness like among your children. It betrays to you that they still only contain an inwardness within them as a corpse.

You now know, and with you, too, the life of your soul and your inwardness radiate from your eye and shines from the face. And if you do not want to lose what makes your child still so undisturbed, so pure and close to creation, then you must not deaden the inwardness of yourself or of others, must not murder disposition and the actual soul. You should form it, imprint it, ennoble it, under circumstances also control and curb it, but not deaden it. Only so do you remain despite all discipline at the same time pure and close to God like your child. And never should you allow yourself to be misused as a soul-cold tool for devilish purposes, schemed up by those who must hate the divine because of its purity, its brightness and its clarity, because they themselves carry evil and darkness within themselves.

Ludwig Eckstein

SS Leitheft, Year 8, Issue 6, 1942

A good tree stands straight
with trunk and crown,
unconscious of itself,
from God's mercy
and for man's pleasure,
asks not for praise or reward.

Will Vesper

SS Leitheft, Year 8, Issue 6, 1942

“One Day You Will Have to Choose Between the Church and Germany”

King Friedrich II von Hohenstaufen appeared to take the news of the death of the Grand Master of the German Order very coolly, also incidentally; one could not see how much it disturbed him. He summoned Herr von Winterstetten and inquired objectively and in calm tone about the rules for the new election. Herr von Winterstetten answered in detail, assuring – eventually becoming slightly alienated by the king’s repeated question -, that only the chapter of the order would decide, and that any outside influence from any quarter was impossible.

Suddenly, the King Friedrich stood up, stepped over to the knight, his voice was not loud, but yet an unmistakable command:

“I wish Herr von Salza to be elected Grand Master. You have done enough of the improbable when you brought the lad from Pulle to Germany. I am sure of you in this, too!”

Everything, just not this, had Herr von Wittenstetten expected; he wanted to raise objections, to urge to consider, but King Friedrich considered the matter settled and dismissed the knight with much friendliness.

Shortly later he learned more. The Papal State in Rome also suddenly paid dangerous attention to the order it had more than neglected up to then, and strove for a Grand Master of its views. The resistance against Herr von Salza was stubborn and substantial.

King Friedrich turned the game around and gave the outward impression he had turned against Herr von Salza. Many tongues brought the news to Cardinal-Secretary von Ostia; one

Hermann von Salza, the great master of the order who farsightedly developed the order as the guarantor of the Reich. As clear sign that – in the German Knight Order's times of strength – the Grand Master was not responsible to the Pope, rather to the Kaiser, it displayed in its coat of arms the Reich Eagle, which had been bestowed on it by the Kaiser.

spoke of an intense quarrel between the king and the Grand Commander. Unexpectedly, the Papal State reversed itself. Suddenly, Rome promoted the election of Herr von Salza with strange fervor, which then came almost unanimously. When Rome figured out that it had fallen into the king's wicked trap, it was too late. There was nothing to do, but store a deep rage for more appropriate days.

Immediately after the election, the new Grand Master was summoned to the king. King Friedrich approached him with light steps; light, filled with victory, his voice rang out:

"Germany wishes you luck, Herr von Salza!"

Suddenly the Grand Master believed he comprehended everything and asked, while overcoming his last suspicion:

"Did Your majesty – do this?"

Quickly, with an entirely open face, the king replied:

"Yes! The Grand Commander von Salza owes me an answer. Does the Grand Master now have a goal for his order?"

Herr von Salza long remained silent, then he was overcome. King Friedrich clearly heard from his voice the deep emotion:

"The Grand Commander as well as the Grand Master has only one goal, set by God; it is called Germany – and it is given into Your Majesty's hand."

King Friedrich smiled fine, proud, and immediately spoke of what must happen. The order should, released from its half a life, fulfill a hard and great task: to recruit the nation's best forces, to become a sword community independent of nobles and other influence, that stands only under the king, again carrying kingly power on bare weapons through Germany.

Fascinated, the Grand Master followed the forceful voice and grasped the king's narrow hand with visible emotion at the conclusion.

"Your Majesty can count on me! Only in religious matters does the order stand under the church, here there is also a duty of which your Majesty has not spoken. Whoever is obligated to both powers, can alone perhaps still reconcile both forces. I want to devote my life to it, may God help me!"

Suddenly something odd, confusing, frightening happened.

With a swift, yet controlled, movement, King Friedrich pulled back his hand. The light in his eyes played in paralysed alienation. So might the Cherub have looked like before he fell from God – and now this cherub uttered something shocking:

"Do not promise it, Herr von Salza! You cannot keep it! One day you will have to choose between the church and Germany, between the Son of Mary…and me!"

Grey with boundless terror, the Grand Master looked into the king's burning, bright face.

"Your Majesty, do not tempt God, you Majesty, do not tear the world asunder!"

For a moment long the odd light in the king's eyes held firm the Grand Master, then it seemed to go out. The handsome, superior mouth spoke controlled and calm as usual:

"Herr von Salza, do you know the man who calls himself Hugo von Ostia?" The king seemed objective again. Swiftly, in order to free himself from the impression of the just experienced, the Grand Master replied:

"The Pope's Cardinal-Secretary?"

King Friedrich hurled back his locks, his eyes suddenly appeared hard, sharp, cold:

"He is still concealed by the radiance – one day you will know what he *is*, and that might tear the world asunder!"

From: H. F. Anders; "The Traveller of the World", Truckenmüller Verlag, Stuttgart

SS Leitheft, Year 9, Issue 2, February 1943

The King's Judgment

King Heinrich sat on the old judge's seat of Karl the Great [Charlemagne] under the linden, not far from the Rottweil plot, surrounded by his Palatine judges, and around him in wide half-circle the people.

Many bishops, too, were with the king, for it was the first time that he administered his kingly office without assistance.

A yeoman accused a monk of forcible violation of his daughter.

Twelve oath helpers stood at the side of the free peasant; twelve oath helpers, brother monks of the accused, stood at his side.

Twelve oaths balanced each other.

Wicked things had been told the king about the activities of the cloister monks, and from his judge's seat King Heinrich could well see that the people stood on the side of the peasant, and that only respect for the king kept them from uttering insults against the monks.

With his daughter at his hand, the peasant demanded justice.

Across from him stood the monks, called the girl a whore.

A growling murmur went through the ranks of the people.

The accused was from a prominent house and his clan had left no means untried to intimidate the yeoman; they had threatened him with fire and sword, if he did not withdraw his accusation. But the brave man had remained strong and looked into the king's face, free and open, and demanded his right.

The monk, however, when the king looked into his eyes, lowered his gaze to the ground.

The king had the girl step closer, and when she had overcome her shame, King Heinrich already saw from her eyes that she spoke the truth:

The girl said the priest had heard her confession and ordered her, as punishment for her sins, to say the Lord's Prayer twelve times at her mother's grave in the cemetery. From there he

forced her into his cell and overpowered her. She had screamed and defended herself, but nobody in the cloister stirred a hand. The next morning the abbot had her taken to him and made her the suggestion to remain in the cloister as a maid.

Her father, however, had gone to the cloister with a group of armed men, whereupon she was released.

The abbot stepped forward and swore by all the saints that the girl lied. But God would now help truth to triumph, and judgement should fall to God. The accused monk was willing to undergo test by fire.

Displeased, the young king shouted" "How long will people still believe in such magic?"

Horrified, all who had heard the words looked at each other, and the bishops, shocked, pulled back from the king.

King Heinrich, who saw he had gone too far, said: "If you believe that eternal God will perform a miracle, then let me see it."

The twelve monks brought plates – which they already had ready – in front of King Heinrich's throne.

They came by twos, each holding a single plate, eyes directed toward heaven in prayer.

A cloister servant, however, brought a wooden grate and laid it down in front of King Heinrich's judge's seat.

And they prayed loudly for God to help truth triumph and save their innocent brother from the devil's talons.

Among the people who listened to that, however, great excitement over the king's careless words had made the people terribly agitated.

Then the brothers came again, and each carried a massive wooden log, praying and eyes raised toward heaven. And they piled the wood and made a big fire that blazed high.

King Heinrich, however, sat unmoved on his seat and acted as if he did not hear the bishop's displeased whispering and the agitated murmuring of the people.

The monks, however, placed the iron plates into the fire, and the abbot called almighty God as witness that the brother was innocent and that everything one said about his cloister was un-

true.

He planned to kill two flies with one blow that way, and at the same time to divert from his cloister the menacing misfortune that he feared.

King Heinrich's eyes, however, glistened, for he had seen through the abbot's plan.

The priest prayed louder and louder, affirmed before eternal God the innocence of his cloister brother, and asked the almighty judge to reveal before all the people that the accuser and his daughter were liars possessed by the devil; but the girl above all deserved death by fire, because she had unjustly accused a pious brother.

King Heinrich shouted: "Do you want to pass the king's judgement, priest? God has called the king to the judge's office and not the abbot of Rottweil!" Meanwhile, the plates had become glowing red hot, and so that all the people could see that everything was in order, two cloister brothers blew air into the fire with large bellows.

Then others brought a chair, sat the accused monk on it and put his feet into a tin pan. It was full to the rim, and the abbot said with loud voice that is was necessary for the brother to step before his divine judge with clean feet.

King Heinrich, however, saw that the fluid in the pan had a blue shimmer.

After they had washed the brother's feet – without drying them – he stood up and raised both hands in prayer.

The monks, however, took tongs, gripped the glowing plates and placed them at a distance of one step from the wooden grate. And they were so hot, that the grate caught fire and steamed.

The abbot, however, took the brother by the hand and led him to the glowing plates.

"Now bear witness, eternal God", he shouted, "that our brother is innocent!"

And the accused walked across the glowing iron as if they were cool stones.

And all the people screamed; and the girl screamed the loud-

est.

The yeoman, however, pulled up his daughter, who had fallen to the ground, and shouted she was a whore!

And the monks screamed and roared that she deserved death, and the people were stiff and did not know what they should think.

King Heinrich, however, did not beat an eyelash and just looked silently at the girl, who had thrown herself at his feet.

Then he spoke with a loud voice: "Let us see if God stands by his judgement!"

"You commit an outrage, King Heinrich!" the bishops shouted loudly.

"Make the plates hot again!" the king called.

But nobody wanted to stir.

The young knights who always surrounded the king then stepped up, seized the plates with the fire-tongs, and threw them into the fire, added new wood, and blew with the bellows into the fire.

The monks, however, screamed and shouted that was a blaspheme against eternal God.

Only the abbot realized what the king wanted, and he became pale white with horror.

"Do you feel ill, abbot?" the king asked him.

He gave no answer.

And the bishops entreated King Heinrich to refrain from his blaspheme.

"Bind up your garment!" King Heinrich called to the girl.

And with the fire tongs, the young knights placed the plates, which glowed even more intensely than before, onto the wooden grate, and they were so hot that the wood burst into blue flames.

And two monks rushed up and wanted to lead the girl, but the king called with loud voice: "Stop! That is not your office!"

And he stepped from his judge's seat, took the girl by the hand, and said: "If it was necessary for the cleric to step before his Lord God with clean feet, then it is no less necessary for the girl to do the same!"

And he told the girl to sit on the stool, and he himself put her feet into the pan of tin.

In the process he saw that the contents were a thick fluid and transparent like blue crystal.

But the people who saw it trembled with excitement and did not know what they should say.

Then the king told the trembling girl to stand up, and he himself led her toward the glowing iron.

And when she fearfully hesitated a moment to step onto the first plate, he said kindly: "I know that you are innocent, so be completely comforted!"

The girl then took courage and walked across the glowing iron as if they were cool stones. And after she had crossed them, her feet did not show the slightest little blister.

The people, however, cried out, and the monks cried out, too.

But they knew, why!

The peasant, however, pulled his child to him and pressed her against his breast so that she almost suffocated.

The bishops, however, were amazed and did not know what to make of it. Several of the monks, however, attempted to break through the crowd.

But the king shouted with loud voice: "Stop them!"

A few hearty men seized the black robes and again brought them before the king's judge's seat.

He, however, called several knights, had them closely watch the monks, and ordered: "Make the iron hot yet again!"

All were rigid with amazement, and nobody knew what the king was driving at.

The bishops, too, no longer spoke a word.

The young knights made the plates hot for the third time.

And master Heinrich had a new pan brought full of fresh water and spoke with loud voice: "Now God should tell us, whether the abbot has spoken the pure truth. And a bishop should wash his feet with holy water, so that he can step before God's judgement seat completely clean!"

The abbot, however, screamed with horror and refused and resisted with all his might. But they forced him onto the seat,

and one of the bishops washed his feet with fresh, consecrated water.

And although he struck and kicked out with hand and foot, they led him with force across the glowing plates, and when his foot touched the first plate, a stinky smoke rose up, and the wind carried the foul stench of burned flesh over the excited spectators.

The abbot, however, screamed and fell to the ground unconscious.

Then the monk threw himself at the king's feet and confessed his guilt. – And the king sentenced him to death.

The abbot and the other monks, however, he had whipped from the cloister with rods.

The shocked people, however, kneeled down and prayed.

And although the bishops and later many a man beseeched him to explain the matter, King Heinrich remained silent.

News of the judgement, however, flew through the whole Reich, arousing terror and astonishment.

SS Leitheft, Year 1944, Edition S, Issue 1

God does not reveal himself in super-natural miracles, rather in the sacred order of nature.

SS Leitheft, Year 1944, Edition S, Issue 1

***Life* / Monument model by Rudolf Agricola**

Franz Faber's Speech

From the left behind, yet unpublished novel by Hermann Stehrs, "Damian Maechler or the Great Razor":

Franz Faber, the poet-philosopher, speaks in the year 1923 in an assembly, in which an apostle of the religious sectarian and dreamer Häusler agitates for his "lord and master", who back them confused the dispositions of many people.

Franz Faber spoke:

"The man you have just heard – or more accurately, in whose name and spirit he has spoken to us - , calls the centuries and time as crown witnesses to his allegedly truths. But whoever does that, is struck dead by the centuries and time. He wants to hammer two things into us: first, that people can only find their salvation again, if they allow their thought as well as their action to be solely directed by the revelations of the Bible and the teachings of the Christian church; and second, that only the circumstances of the time are decisive for the corruption of people.

Let us for once speak with fearless seriousness about the Bible and Christianity!

Who among us can still manage to actually, to literally, believe in the Biblical creation of the world, in paradise, in the fall of man, the family tree of Jesus, in the death and redemption, in the Bible as the literally revealed voice of God or in his trinity? We have seen through the dubiousness of most of the so-called historical evidence and still permit others merely as symbols. By Christianity we understand something completely different than the Middle Ages or the present churches. Did this Christianity not die long ago in the Middle Ages? Does it not just appear to live on within church walls? Outside those, in the relations between the Christian folks, nothing more of

Christianity is to be felt, above all since the First World War. Did it not represent the bloodiest irony of the value of the Christian education work of the Christian churches on humanity? Precisely the Christian folks, after centuries of enjoyment of salvation, butchered each other with a bestiality the leaves any conceivable atrocity of heathen times far, far behind. And one should not tell me that the churches did not have power to oppose this bloodbath prepared by the folks! The Pope, the bishops, the church councils, the holy synods just had to withheld the community's means of salvation from each fighter, and a shock would have gone through the world. Millions of raised arms would have fallen, and the World War would have turned into a general Christian persecution, from which the old institution would have triumphantly risen in new radiance.

Out of considerations of political practicality, resistance was not dared, which in the innermost essence of the teachings of Jesus would have been founded, which all Christian churches proclaim in vain. Who goes into the churches again today? Only those lost in life, frightened to death, who in the general chaotic upheaval seek shelter in an institution which, purely outwardly, still stands with old steadfastness. They have a genuine passion to experience the delusion of their lost faith in the sensual enjoyment of old ceremonies, as if it were still the truth of their genuine faith. These spiritually flabbergasted people confusedly call their fear contemplation, their life-fear regret, their self-suggestion conviction. As soon as stable economic, social and political conditions return, these scared off people will again leave the old, honorable, emergency shelter, and the churches will stand more empty than before the war.

The serious men of the whole world, however, know that Jesus of Nazareth, whom one calls Christ, never came up with the idea to found a church. They know that the knowledge of this mystical man rested in the torch of an idealism that so purified and elevated the demands of individualism, that they became God's commandments, to whom he felt to be as close as a blood son, and who passionately rejected, cursed and persecuted any obligation over this over-worldly bond, be these fet-

ters called honorable historical traditions, holy commandments of the church or human community. The man of Nazareth, who seemed to himself to have been sent into life as a torch, who instead held it to be his task to, instead of peace, bring struggle and hostility even into the scared sphere of the family, and who was not afraid to – against the revelations of the Bible – put all over-worldly security, all heavenly reward and divine enjoyment of essence into the inside of man, and to limit the relationship to the state to a demand of worldly wisdom: he recognized man's born divinity as did Laotse and Buddha before him, and the church that bears his name on the front of its temple, conducted and conducts still today the business of a Dostojewskian grand inquisitor against his teachings and person. Because it contradicted its imperialistic instinct for power, it suppressed every word of the man of Nazareth, which has been spoken from the soul of all people of the time before and of the time after: heaven is within you yourself, a realization that is the blood of the teachings of Buddha as well as Laotze, and before which Emerson and Kant bow in reverence. The serious men know that, and they are at work to proclaim God's mercy for each person.

Until now, the folks were a matter of the church. Now this will become a matter of the folks in a deeper, human-divine sense. The scholastic sophistry of the monks is no longer religion. We no longer allow the mystery of motherhood to be twisted by the doctrine of Mary's immaculate conception, the high godliness of man to be contested by the blasphemous claim that Jesus was God's sole son. The education of human generations by God, the justification of salvation truths by Jewish historical distortions, is a hypocritical delusion.

What a paradise will open itself to the man who has realized that the beyond is not exterior to the world, a heaven above for the just and a purgatory fire below for the unjust, rather for each one, yes, I say it: for each one it is his heavenly interior, which he can reach any moment through every just word, every life-promoting deed, through every genuinely deep thought of goodness. We have never been saved and we never need to be.

For we bear within us from the start the well of all truth, the arsenal of all realizations, the light of all wisdom, the infinity of the universe, the fire of the sun, all things and beings of the earth, the play of all times, the song and the beautify of eternity. At each moment God climbs on the earth, at each moment the universe passes and emerges. Every being, every event of nature, the erection of states and churches, the creations of our art, the slogans of our wisdom, yes even our own God who hovers before us like a colorful, always moving cloth, all, all is to us a symbol of the genuine essence of our depth, of our soul.

Has anybody ever been able to loan you his living eye, so that you could use it to see, or his voice for you to speak with, or his ear to hear with? The strength of your legs determines the extent of your trips, your stomach nourishes you, your lung preserves or kills you, your heart alone makes you happy or sad. Every person is the sphere that rolls out of itself. Whither it may ever take its course. It is the same. It rolls toward where it took its start, back into God, like all rivers of the world, namely into the sea. Never believe in salvation through an intermediary! That is the greatest sin, that can never be forgiven of you by your God, for it is a sin against your holy spirit. All the teachings that speak to you are like the bread or the fruit that offers itself to you as nourishment. If it is supposedly to enter you as strength and sweetness, you must crush it with your teeth and dissolve it with your stomach, hence destroy it.

And a final thing is still to be said, which follows from it: the inalterability and uniqueness of every being. Millions have fallen in the World War, each has died a different death. Millions have experienced the horror of the same battle lasting weeks, not one has experienced the same thing. The same song that a hundred hear awakens a hundred totally separate from each other feelings and penetrates in a hundred different ways into the gears of thought and of life. But nobody but you knows your boundaries, and it can come that what others figure your victory, you will feel to be a defeat, that the fulfillments in the eyes of others are your destructions, but your failure becomes your rise. This domination of one over the other is a crime and

a foolishness at the same time. We are all kings who dress differently. Through the injustice we inflict on the other, we dishonor ourself.

But all of this I say to you only in the that each person resembles a narrow entrance to his own essence - through his days and years, his businesses and age, his faith and will, his yearning and never ending unrest -, where time does not exist nor birth, death, youth and age. But that is the same in all. It can be increased by science. No wealth makes it more precious, no poverty less. In comparison to him, gold has the value of dirt. And yet all your virtues resemble naked, freezing, starving children who knock at the gate of a castle and beg for entry.

Who then, I ask in conclusion, is responsible for the miseries of the time, for the miseries of our soul? We alone are responsible, you and you! From people arise all evils, by which they are tormented, the perversions of the Popes, the bloody heretic wars, the Thirty Year Slaughterhouse that took Germany to the brink of destruction, and the World War's accursed intoxication with the destruction the humanity with the insanity of the dance on its ruins.

Not the circumstances make the man, rather the man alone makes them, he alone, only he. He is responsible for his fate. His essence is of God. The most splendid Christian who ever existed, the German master of life and thought, Eckart, was given the mercy of the realization that the soul foundation of man is at the same time the God foundation. Over all else in the world, you are in your soul, even above what you call your "I", which flickers in this existence like a light, which is like the grass on the field that is green today and flourishes and is tomorrow cut down and withers.

Only along this path of the soul, which I show you, will we reach self-responsibility of each individual and hence a new state. It is not the path of a fatalistic religious sectarianism, rather that of the purely open-eyed working. From this spirit the sole goal of the state of man and the goal of man is the state as the highest national perfection of its concept of personality. The breakthrough of this realization, however, will also be the

beginning of the rise of our fatherland!"

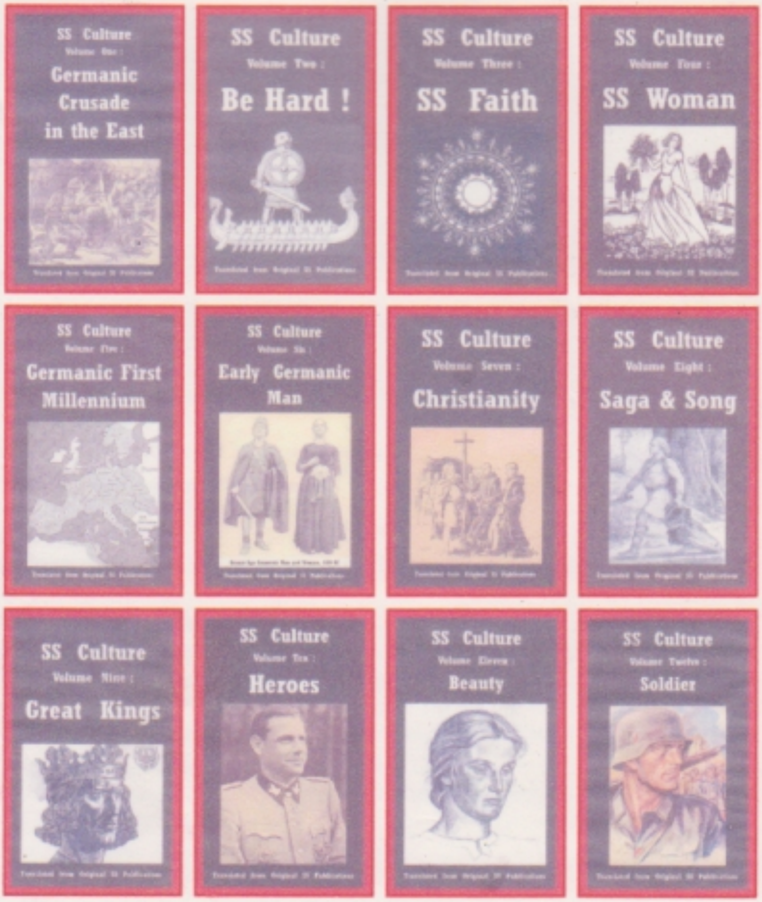
SS Leitheft, Year 10, Issue 3, 1944

In the divine believe only those, who are themselves divine. – Hölderlin

SS Leitheft, Year 10, Issue 3, 1944

#591 SS Mate Selection and Race
#592-A Panzer Attack – Volume One: Poland is Overrun
#593 U-Boat Attack
#594 Bolshevism – Jewish Sub-Humanity
#595 Europe's Liberation War
#596 The Reich as Task
#597 Rudolf Hess Speaks – Six Volumes
#598 Adolf Hitler Speaks – Four Volumes
#599 Sufferings of Eastern Germany
#610 Horst Life: Life and Death
#611 Capitulate, Never!
#613 The Freedom of the Warrior
#614 The Light from the North: A Short Presentation of the Earliest Culture Creations of Nordic Man
#615 Friend Hein (dual English/German)
#616 German Labour Service
#617 German War Christmas
#618 Tank-Hunters to the Front
#620-01 SS Creed – Twelve Volumes
#621 The Subhuman
#622-01 The Poisonous Mushroom
#622-02 The Mongrel
#622-03 The Jewish Question in the Classroom
#622-04 Trust No Fox on Green Heath and No Jew on His Oath
#622-05 Jews Introduce Themselves & Without Solution of the Jewish Ques tion No Salvation of the German Folk
#624 Awakening: Letters of Germanic Volunteers of the SS-Division Wiking
#625 SS Family Celebrations
#626 The Jews in the USA – Two Volumes
#627 USA Behind the Scenes – Four Volumes
#628 Roosevelt & Company – Four Volumes
#630 The Eternal Jew – Four Volumes
#631 The Spiritual Foundations of the New Europe
#632 Heinrich Hoffmann: Adolf Hitler Picture Books – Twelve Volumes
#633 More Heinrich Hoffmann Picture Books
#634 Shoulder Spades! A Tale of the German Labour Service
#635 Reichsarbeitsdienst – Five Volumes
#637 German War Art – Ten Volumes
#638 SS Song Book with English Translations – Multiple Volumes
#640 SS Viewpoint - Twelve Volumes
#641 SS Chronicles – Multiple Volumes
#644 The Eternal Front
#646 Discipline and Order: Foundations of National Socialist Ethics

RJG Enterprises Inc., PO Box 6424, Lincoln NE 68506 USA
http://www.third-reich-books.com



SS CULTURE Book Series
Translated from the Schutzstaffel Originals !

Visit http://www.third-reich-books.com

Or request free list from
RJG Enterprises Inc., PO Box 6424, Lincoln NE 68506 USA